2:Mûsil S-4, 5 (no date) 1928 MD4 Rwala MD4

272 539* before, had fallen in love with a woman of extraordinary beauty, but for the last year he had been tortured by doubts as to her faithfulness. In order not to lose her, he would gladly forgive much, but again and again in the market places he has heard insinuations which have exasperated him anew, filling him with melancholy. During a moment of such mental agony, he ordered strong black coffee to be prepared for him in his house in the 'Anejza market place and then dictated the poem to his clerk.

Verse 1. *Bâḥ al-'aza* (or *enkašef al-'aza*) means "melancholy has taken hold of me; grief is seen on the countenance too." [212] *Adîb* in the poetical language of the district of al-Ḳaṣîm, to which 'Anejza belongs, is a man who can both read and write. [439] *Šâmi* is paper brought from Damascus. The commercial relations of 'Anejza with Syria in general and with Damascus in particular always have been much brisker than with Irak and Bagdad. 'Anejza, it should be known, is the center of the 'Aḳejl camel traders, who buy up camels all over Arabia, drive them through Syria to Egypt, sell them there, and on their return stop at Damascus, where they buy articles needed in inner Arabia and bring them home. 2. *Dwât al-ḥeber* [212] signifies drugs which mixed together and with water give ink; also an inkstand. In the towns of inner Arabia no fluid ink is sold. The inkstand is a small vessel made of either brass or tin and closed with a well fitting lid, into which a small piece of cotton-wool or camel's hair is placed and steeped in the prepared ink until soaked through. The clerk sits on his heels, holds the paper with his left hand, and writes with his right, dipping his pen in the inkstand almost constantly. His pens he cuts himself. Buying a few long reeds or sedges, he cuts off, when needed, a piece about ten to fifteen centimeters in length, shapes it with a sharp knife, *mûs*, into a pen, splits it, and tries it on his thumb nail, and the writing instrument, *sâḳ*, is ready. *Šaḍra* is also pronounced *šaṭra*, corresponding to *šafra*. 3. *Ḳufl maftûḳ*. [414] The door lock in inner Arabia is more like a bolt than a lock. It is usually made of wood and both barred and unbarred with a wooden key. The iron lock and iron key are found only in mercantile booths and storehouses. *Maftûḳ*, used when speaking of locks as well as bolts — and also of the throat — means, properly, "forced backwards or forwards." 4. *Dabwa'* are young locusts whose wings are just growing. They are so numerous at times

Z:Musil S-4,5 (no date)1928 MD4 Rwala MD4

The Rwala add to the last verse: 539x 276

Jistâhel at-tumbâk miṯl ebm ḥaḏḏâl
alli jaṣurrah bimṭâni redûneh.

He cannot live without tumbac, like Eben Haḏḏâl,
Who ties it even into the folds of his sleeves.

Fahad eben Haḏḏâl, the head chief of the 'Amârât, who camp on both sides of the middle Euphrates, like many other chiefs carried his water pipe on his camel even when migrating or on long marches. During the short halts, when waiting for the pack camels to come up, he would pour water into the pipe from a small pouch, put some moistened and crushed tumbac in the bowl, lay a red coal on top of it, and smoke. Such smokers usually have the tumbac tied in the lappets of their long shirt sleeves. An inveterate smoker of tumbac is generally punished with asthma.

WEAPONS

In every camp there are men employed in hunting. The duty of some of them is to supply the chief with meat for a strictly fixed sum. Such men always carry an old gun and ammunition with them. The ammunition belt, *meḫḫar*, is made of stout leather, *sêr*, to which two leather straps, *ǧnâd*, are sewn behind; passing over the shoulders like suspenders, they are crossed over the breast and hooked by two iron clasps, *brîm*, to the belt in front. To each suspender, *ǧenâd*, two burnished copper tubes, *teṭârîf*, for powder are fastened. On the right of the belt the scabbard, *ǧmû'*, of a dagger, *šibrijje*, with an ornamented grip, *naḍb*, is sewn; here also is tied a pouch, *maḫraṣ*, containing lead bullets, small shot, *ruṣâṣ*, and caps, *ḫubṣûn*. A hunter who does not carry his powder in the copper tubes, keeps it behind his belt in a small horn, *ḫarn aṣ-ṣaḫîr*, made of zinc or brass. Fastened to the belt with a long thin chain or leather cord is a large clasp knife, *ḫawṣa*, used in cutting the throat of the captured game, so that the blood may flow out. The rifles used by the hunters have caps and even obsolete flint locks. 224 463 293 411

For fighting, the Rwala have rifles of *ap-pam'*, *aš-šâhâni*, and Mauser makes. Among the common Bedouins before the World War the *pam'*, an old English military gun, was the most 713 435 439

713 popular. A genuine one cost 40 to 45 *meǧidijjât* ($36-$4
and was imported chiefly from Egypt; an imitation, *tu*
435 *rijje*, which came from India, sold for 28 to 30 *meǧid*
V39 ($25.20-$29). The *šišâni* is a Turkish military rifle, a Mar
the *umm sunki* kind of *šišâni* could be bought for 50-60 *m*
dijjât ($45-$54), the *umm ḳufl* variety for 40-50 *meǧid*
($36-$45). All modern rifles are called Mausers by the
douins. Breechloaders are not liked by the Rwala and
rifles fitted with breechblocks, *umunu-ṣ-ṣba'*, are less so
after than those without. The original Mausers, especially
Mannlichers, cost 50-60 *meǧidijjât* ($45-$54); the imitati
tuǧǧâri, were sold for as much as 20 *meǧidijjât* ($18)
All arms were brought from the seaports of Jidda or al-K
During my stay with Prince an-Nûri he was visited by
trade caravans with war munitions. One of the caravans
bered 210 camels carrying more than a thousand rifles
many thousand rounds of cartridges as well as much
401 gunpowder, and many caps. In the camp of every trib
463 expert mechanic may be found, who can repair guns
manufacture cartridges.

702 From time to time both the sons and negroes of
chiefs practice shooting. Their target, *nišân*, generally
black stone, a stick with a kerchief tied to it, or an
piece of clothing. The best marksman is rewarded by
713 chief with the head of the first camel he slaughters. *R*
(pl. *rami*) signifies a report, a shot. "*Bârûdi 'araft ram*
means "I know the reports of my rifle; *'w-allâh ra*
sêa," "she shoots well." A *binduḳ* is a *bârûd* rifle wi
flintlock or caps and is always feminine.

Ma' binduḳen lafṣât fammiha jsebni
laho 'ala ḫafṣa-l-muǧammaḥ marâmi.

A rifle, the reports of whose mouth help me to reach m
And whose shots are destined for many a feathered

The words for bullet are *ṭalâṭi*, *rbâ'i*, *ḫmâsi*, *stâti* —
last being of the largest caliber. *Šišḫâse*, or *šišḫâs*, a
rifles whose barrels are five or six-angled on the insi
the barrel is round, or at least smooth, it is called *ḳa*
Binduḳijje are men armed with *binduḳ* rifles.

411 Of the ancient weapons the spear, sword, saber,
713 dagger still survive. The spear, *rumḥ*, consists of a sh

539 ments of the oasis of al-Ǧowf of Eben 'Ali, Prince of Ḥâjel. He was not comfortable there. Although al-Ǧowf is protected against both the north and west winds, Muḥammad complained of the severe cold and wished to return to Ḥâjel. He meant to make the trip on his old but tried she-camel; in three days he would reach Ǧubba, a settlement lying about 230 kilometers south-southeast on the road to Ḥâjel; he would leave Ǧubba after midnight and on the fourth day reach Ḥâjel about supper time. Thus he meant to cover the distance of 320 kilometers in four days and half a night. It should be born in mind that this route extended for about 280 kilometers over sand drifts and that therefore he had to sleep out two nights.

[513] Verse 1. *Ǧarhadij*, destroyer, is said of sleep because it tends to weaken a man and to make him feel wretched. 4. *Šbáṭ* corresponds to our February. A north wind makes not only the inhabitants of al-Ǧowf but also those of Ḥâjel shiver with cold, as I myself have experienced. Muḥammad exaggerates in order to give more than due praise to Ḥâjel. 5. *Al-munâdi*, the crier, the commander, was the prince of Ḥâjel, to whom the settlements of al-Ǧowf belonged. The prince [233] could summon his governor to Ḥâjel. 6. In the neighborhood of al-Ǧowf there is no camel pasture. What grass and perennials grow there are cut by the settlers and dried for hay that they may have fodder for their own cattle and for the animals of their guests and also to sell to the trade caravans. It is necessary to drive the camels fifteen kilometers out before even a sparse pasturage is found. Any of the settlers who possesses a good she-camel places it under the care of a reliable Bedouin camping with his clan in the district of al-Ǧowf and sends for it a few days before he desires to depart. Muḥammad's she-camel was grazing with the herd of the Âl Wejlân Bedouins. A spirited, well-rested she-camel often stretches her neck backwards, catches the rider's dress with her lips, and touches him with her head. 7. From 'Omân •439 thoroughbred camels are imported. Every tribe, every clan 231 brands its camels with marks commonly called *wasm*. Each 422 brand again has a name of its own. The brand of Muḥammad's camel is called *merzel*, owing to its resemblance to a spindle. 8 means that the camel's neck is very long. 9. When kneeling, 539 the she-camel's front knees are extended far forward; her shoulders are drawn back and nearly reach the breastbone,